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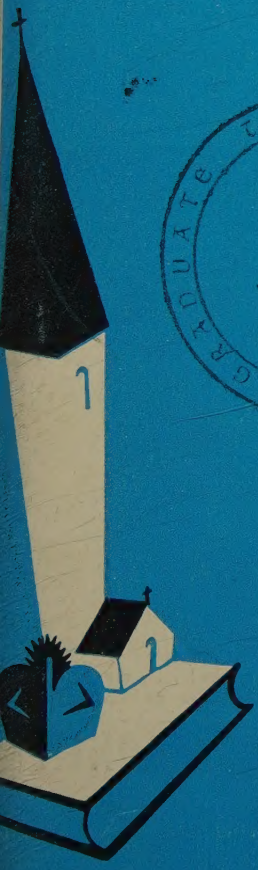
PASTORAL LIFE

A PUBLICATION FOR PRIESTS



GRADUATE THEOLOGICAL 1962

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Very Rev. Thomas J. Lenahan, V.F.
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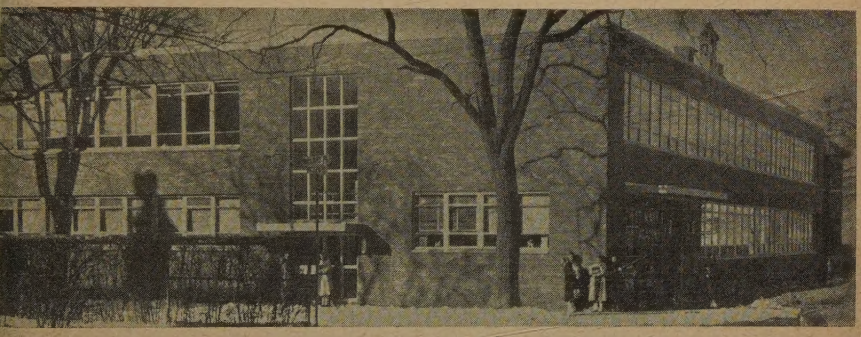

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PASTORAL LIFE
VOL. VIII, NO. 1 JANUARY-FEBRUARY, 1960

The Priest and the Blessed Sacrament

EDWARD F. GARESCHE, S.J.

TO be the keeper of the Body of the Lord in the Blessed Sacrament is the amazing and unique privilege of the Catholic priest. No mortal can rightly value this astounding privilege and duty, because in the Blessed Sacrament we touch the Infinite. The Incarnation is the mystery of mysteries; the wondrous truth that the Second Person of the Blessed Trinity, the God Who created Heaven and earth, the Infinite and Inaccessible One should have so loved our human nature as to take Himself a Body and Soul, is beyond all our comprehension. Just as the Holiness and Love of God are boundless and therefore escape all our grasp, so also the mystery of the God-man eludes the loftiest flights of human comprehension. Because the God-man, living and glorious, is contained in every particle of the Blessed Sacrament no one can faintly conceive what it means to be the custodian of this Adorable Food and Medicine of souls.

It is the priest who calls Christ down from Heaven with his consecrating words, to dwell beneath the appearances of bread, in

---

Father Garesche, a veteran writer and lecturer is now directing the Sons and Daughters of Mary, Health of the Sick, two religious communities which he founded in 1952.

the white Host of the altar. It is the priest also who, every moment of the 24 hours of every day, is responsible for the safe keeping, the reverence and the love that should surround this Adorable Guest. This in itself gives supreme dignity to the priestly office. Just as the chalice, the monstrance and the ciborium become sacred and consecrated forever through the touch of the Holy Eucharist, so does the priest's whole personality, his body and his soul, and all he is receives a special and inconceivable consecration from the touch of the Hidden God-man.

"A YOUNG PRIEST TO HIS HANDS"

Years ago, before the present writer was himself a priest, he wrote in anticipation the verse called "A Young Priest to His Hands" which expressed something of the wonder, the awe and the gratitude which rises in the heart of a newly ordained priest when he contemplates the dignity of his office in bringing God from Heaven to dwell in the white Host and then guarding and distributing the Bread of Angels.

Let us set down the lines again as they express some of the wonder and splendor of the priestly office:

Time was when ye were powerless
To shrive and sign, anoint and bless.
Clasped, ye worshipped from afar
That Host, as distant as a star.
Your palms were barren still, and cold.

VOL. VIII, No. 1 PASTORAL LIFE JANUARY-FEBRUARY, 1960

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Ye might not touch, ye might not hold,
God, Whom the signs of bread enfold!

But now, ah now, most happy hands,
Ye fold the Saviour's swaddling bands.
Ye lift His tender limbs and keep,
The snowy bed where He doth sleep.
His heart, His blood, His being fair,
All God and Man, is in your care!
Ye are His guardians everywhere.

THE DANGER OF ROUTINE

As in so many other aspects of the priestly office there is always danger that custom and routine may dull our wonder and devotion. Hence it is well often to renew that first rapture of gratitude and realization which came to us when we realized that we were a priest forever and endowed with the powers and responsibilities of another Christ. It is only because of routine and custom that our appreciation of the dignity and the glory of the priest's guardianship of the Eucharistic Christ can be lessened and cooled off. Hence, it is by renewing the realization and appreciation of our privileges and dignity in this regard that we can rise to the proper devotion and solicitude to be and do all that we should in gratitude for such privileges.

If every priest were privileged to say one Mass in his lifetime, once to consecrate the Bread and Wine, once only to guard and administer the Blessed Sacrament, once to call Christ down from Heaven to dwell among us, his whole previous life would be a preparation for this mystery and all his days that followed would be a thanksgiving. If the Blessed Sacrament were allowed to be kept in only one church in each city, the priests of that parish would be marked men and envied for their singular privilege of being able to reserve this ineffable Sacrament and distribute It to the faithful. If the Blessed Sacrament were allowed to be kept only in St. Peter's, the priests of that Basilica would be honored among all priests for the singular privilege of keeping and distributing the Sacrament of Sacraments. As it is now, many priests have faculties to say Mass daily and can guard and distribute the Holy Eucharist!

Why should the fact that this grace and honor are so widely

given be a reason why priests should fail to appreciate to the full their privilege and dignity? The more vivid and realizing, strong and supernatural is the faith of the priest, the more he will love to be near the Blessed Sacrament, to make frequent visits, to adore from afar when he cannot be bodily present in the church or chapel which he serves. The practice of making frequent visits, even though brief, so as to refresh our faith and hope and love and become ever more a friend and lover of our Eucharistic Lord, is one that commends itself to all priests and is easy for many who are so near the church and can enter and depart so easily.

In the priest's busy life it may seem there is not much time for visits. But the truth is that they may be greatly multiplied by planning and resolve. If the priest had to leave his own home and neighborhood and walk through the streets of the city each time he makes a visit, as many layfolk must do, there might be more reason for giving lack of time as an excuse. But the priest is in a position to chose his own moments and he can employ his necessary visits to the church to pay special devotion and offer adoration, faith, hope and love to his unseen Lord. We sometimes tell our good Catholic people that every time they pass by the door of the church they should stop in for a moment and make a little visit to our Lord. The same counsel is good for the priest also, that when he passes the door of the church or chapel, when he is in the neighborhood of the altar, he shall acquire the habit of going in to love, reverence and adore and offer his love and prayer for the glory of God, for the good of souls. If such a practice requires some additional moments, taken from a busy day, there is no time in the day so well used.

ABSOLUTE NEED OF GRACE

We are, of our nature, weak and inept and we plod along laboriously when left to our own energies. But if the Spirit of God lifts us up and if the grace of God guides us, it is extraordinary how many things we can do in a given time and how many visits we can make to the Blessed Sacrament. The practice of Spiritual Communion, so much commended by spiritual writers, is also easy for the priest. The priest's whole life revolves around the Blessed Sacrament, all his duties culminate in his duties there. He is Christ's man, Christ's other self, His ambassador, His representative.

Nearness to his Master, intimate union with the Heart of Love

and Salvation, frequent conversation with Him Who sends him forth to save and sanctify souls, are essential for a holy priest. And if he cannot always go bodily to visit the Blessed Sacrament when he so desires, the priest can send his heart, so to say, to make these visits. And through an act of faith in the Blessed Sacrament, and desire to receive our Lord spiritually, he can make frequent Spiritual Communions, which are a powerful means of uniting our heart and soul more intimately to our Lord's.

One requisite for these devotions is that the priest should frequently remember our Lord in the tabernacle. If there were any commensurate wonder in the natural world, we should have no difficulty whatever in keeping it in mind. But what natural wonder can compare with the astounding fact that Christ the Eternal God-made-man is ever present in the Blessed Sacrament, hears us when we pray, loves us when we approach Him, is ever willing to hear and grant our slightest prayer? Through meditation and reading about the Blessed Sacrament, through conference on this Adorable Mystery, the priest can arouse himself to greater and greater faith and hope and love and a deeper realization of its truth and wonder.

LOVE OF THE SAINTS FOR THE EUCHARIST

Many of the saints showed an extraordinary desire to be in the presence of the Blessed Sacrament as often as possible. St. Francis Xavier, after his weary days of apostolic preaching and teaching, used to spend long hours of the night before the Blessed Sacrament and take his scanty rest on the steps of the altar. St. Philip Neri was so transported with love and faith as he said Mass that he had the greatest difficulty in finishing this holy rite. It is told that the altar boy was instructed to serve his Mass until the Consecration, and then he was to see that the candles were burning safely away from inflammable material and that all was right on the altar and then to go away for several hours, returning as the Saint was coming forth from his ecstasy and was able once more to continue the holy ceremony.

St. Louis of France was so enamored of the Blessed Sacrament that he obtained permission from the Holy See to have the Blessed Sacrament on his ship of war when he was voyaging to the Crusade. Many other saints showed by extraordinary devotion and frequent

visits to the Blessed Sacrament, how vivid was their faith, how great their hope and ardent was their love. One of the most important preparations for such devotion is to acquire a more vivid and realizing faith in the reality of this mystery. All our senses except the sense of hearing are entirely baffled in the presence of this Wonder. The eyes perceive only the appearance of bread; the taste identifies the Sacred Host as having the taste of bread; the touch discovers no difference in this Super-stantial Bread and that of earthly bread. It is the ears and the eyes that drink in the teaching of Christ and the writings of the saints about the Blessed Sacrament.

Hence we should listen with joy to instructions and conferences about the Blessed Sacrament, and should seek with special attention and fervor, worthy treatises on this sublime subject. In our conversations with others we ought sometimes to bring up the subject of Christ's presence in the Eucharist and while we are helping them to reach a greater appreciation and a deeper faith, we will help ourselves also. For no one who dwells on this wonder of God's great goodness can help but receive each time some warmth and light from the Adorable Mystery.

FREQUENT AND DAILY COMMUNION

The love of the priest for the Blessed Sacrament will also make him an earnest promoter of frequent and daily Communion. The devotion of the faithful will in turn react on his devotion, and enable him to be more fervent and believing. It is necessary to make definite plans while we strive for the increase of the devotion, of the people of the parish to the Blessed Sacrament, so that with their increasing desire for frequent Communion there may always be someone to give the Blessed Sacrament to them.

We have recalled elsewhere the parishes where frequent Communion is so customary that it is necessary to distribute Communion every quarter of the hour during the morning. The priest of such parishes must derive great consolation from this holy practice. The children's Communions are a special joy to the heart of the priest. Each Sunday, of late, the present writer has had the happiness of saying the children's Mass in a parish and distributing hundreds of Communions to these little ones, whose innocent faces lifted up to receive the Sacrament Host, seem like a great garden of flowers

still unwithered by the summer sun. The Communions of the older people are also a great consolation for they mean that everyone who approaches frequently to receive the Blessed Sacrament must be striving earnestly to do God's will and obey His commandments.

The great Pope Pius X, raised to the honors of the altar after the faithful of all lands poured a flood of petitions to the Holy See for his canonization, was the benefactor of the whole Christian world when he issued his strong encyclical on frequent and daily Communion and then followed it with the exhortation to suffer the little ones also to come to our Lord, at an early age, for theirs is the Kingdom of Heaven. Some priests have the extraordinary privilege of saying more than one Mass on Sundays. What a favor this is to be able not only once but twice and sometimes three times to offer the Sacrifice of Calvary, to be united with our Lord in intimate communion, to distribute the Bread of Life to two or three congregations.

Every priest has only the brief span of his own life in which to practice and promote devotion to the Blessed Sacrament. While in this world he has the marvelous powers of the priesthood. He can celebrate many Masses and distribute many Communions but "the night comes when no man can work" and all the glory and splendor of the Blessed Sacrament and the Holy Sacrifice of the Mass are confined to our few years on earth. How wise it is for every priest to arouse himself frequently to the realization of his privileges and opportunities and to intensify constantly and increase his personal devotion and his apostolic zeal so as to make others devoted also to the Blessed Sacrament.

"OPUS DEI"

"Recite the hours attentively, piously, decorously, with a prayerful mind, pure heart and chaste body; not lazily, drowsily, waveringly, or with distracted minds, wandering glances, or in unbecoming bodily positions; celebrate the divine praises properly, religiously, singing in your hearts to God."

—Saint Charles Borromeo

Chaplain in C.U.S.A.

M. P. O'Sullivan

ONE of the loveliest words in our language is *sympathy*. It literally means: "to suffer with." The highest compliment we can pay one is to say that he is a "sympathetic soul."

In our earthly pilgrimage, none of us can avoid pain or sorrow in some form or degree. And we know that the best tonic is a friend who can, so to speak, put his shoulder under our cross and help to ease its burden. Christ, our greatest friend, does just that.

We read of Hercules, strongman of antiquity, that among his "labors" was one in which he relieved the giant Atlas by taking the world on his shoulders for one whole day. As Atlas took his "seventh-inning stretch," Hercules must have learned, by personal experience, the crushing burden that was Atlas' daily lot. He must have acquired a more tolerant attitude towards the tremors and storms that were produced by the restlessness of the burdened giant.

What a liberal education it would be for each of us if we, like Hercules, could, for even a single day, take on our shoulders the burden of our neighbor's pain and care. It would enable us to understand his eccentricities and whims, and make us more tolerant of his weaknesses. In a word, make us more sympathetic.

While this is not possible, in the literal sense, to any of us, we can approximate its results by learning from our own personal ills, or by association with the sick or afflicted. Visiting the sick is one of the Corporal Works of Mercy.

Amid the multitude of parochial duties, it is easy to forget the sick members of the parish, who are cut off from the regular social activities, imprisoned within the walls of a sick-room. There they eagerly await the crumbs that fall from the table of communal life and worship.

There is now within the reach of the pastor of souls an organization in which the sick members of his parish can find the desired

integration with fellow members of the Mystical Body of Christ. And not only that, but an opportunity for the priest to exercise a satisfying phase of his priestly ministry, viz: fatherly guidance and encouragement of the sick.

CATHOLIC UNION OF THE SICK OF AMERICA

Many, if not most of you, dear Fathers, have by now heard or read of CUSA, *Catholic Union of the Sick in America.* This organization was started by a zealous French laymen, Louis Peyrot, in France. It has spread throughout Europe, and was introduced into America by a devoted lay-woman, Mrs. Robert Brunner, in 1947. The members of CUSA are organized in groups of eight people. Seven of these are lay people, one of whom is the Leader of the group, the eighth is the Chaplain. They correspond with each other by means of a little note-book called the 'group-letter' in which each in turn writes a certain number of pages. It makes the round of the group about once very month or six weeks. Its purpose is to unite the members in a spirit of cordial intimacy, combining their prayers and sacrifices for a definite group INTENTION, under an assigned PATRON SAINT. They help each other to draw from their common ordeal, both for themselves and the whole Myst·cal Body of Christ, the spiritual fruits that God intended them to produce.

The Chaplain, who has learned from personal suffering to sympathize with others in pain, helps them by his fatherly counsel, encouragement and guidance to make the most of their rich spiritual potential.

There is a limit on the time and energy of the busy parish priest and also on that of the busy Religious. But the little extra involved in a CUSA chaplaincy will not be noticed. In fact, it will be a source of deep inspiration and strength as we see the devotedness and courage of so many afflicted souls, both physically and even intellectually under-prvileged, who are yet giants in sanctity and very dear to God, because of their humility, simplicity and forbearance.

CUSA is spreading like a prairie fire across the face of America. The one noticeable lag is in providing Chaplains to the newly established lay groups. France, Switzerland and other coun-

tries, despite a shortage of priest, have found zealous volunteers for this work for the sick. It is a challenge to the generous and dynamic spirit of our American priesthood to fill this crying need in our own household. The extra mite of time and energy expended will be amply rewarded by the spiritual satisfaction experienced in helping the suffering members of Christ by pouring in the oils and wine of our consecrated heart and mind. Let us not, like the priest in the parable, pass by, leaving the helpless victim in the ditch.

A letter addressed to Mrs. Robert Brunner, Apt. 39A, 100 East 50th Street, New York 22, N. Y. or to her capable secretary, Miss Grace Gavin, at the same address, will get you lined up as Chaplain to a group. The need is great. Do not delay writing. Do it tonight. "As long as you did it to one of these, my least brethren, you did it unto Me."

A PRIEST—A CHALLENGE TO THE WORLD

. . . He perplexes people. Mingling with me, he resembles them in everything. Yet there is something in him which escapes them . . . Although he is near them, he nevertheless remains inaccessible; although completely open with them, he remains mysterious. Seemingly he is understandable, yet all definitions fail when applied to him. He is adaptable, yet ever remains himself in a changing age; he mingles with his fellow-men, yet is immalleable. He is a strange man, yet not a stranger . . . This is the reason why the priest in relation to society must always be somehow or other its adversary. He will never be forgiven for recalling and perpetuating, from generation to generation, Him Whom they thought they had suppressed forever . . . Far from being a fatherly advisor or a good-natured citizen, a priest is like God, a terrible being. He is a fighting man. . . . Like Saint Michael, he challenges the dragon, dragging him out of ambush by healing men's hearts . . .

—Cardinal Suhard

What About the Ninety -- Nine ?

Isidore Mauslof

THE interest and effectiveness of American Catholics, priest and laity, in making converts in recent years has pointed up anew the age-old problem of holding the gains already made while attempting to win members for the Mystical Body of Christ. Reading Father O'Brien's accounts of "Operation Doorbell" in various dioceses focuses attention on two facts: first, the gratifying knowledge that so many people have been interested in the Catholic Church with its promise of an increased number of converts; second, the sobering suspicion that we may be losing more people at the back door that we are letting in the front door. Obviously, the good shepherd must watch both doors; he must keep the ninty-nine together somehow while he goes out in search of the one sheep that is lost.

Any pastor of souls can rightly feel more sure that he has watched both doors, or done his best in trying to watch them both, if he has a good core of retreatants in his parish. The retreat movement benefits not only those who make the retreat, of course, but also the other members of the parish since each increase of holiness in any member or members of the parish is bound to increase the holiness and the staying-power of the whole. And that is what we really need in our parishes, as "Operation Doorbell" makes clear: staying-power: holding on to what we have while gaining new souls for Christ. Otherwise we are in danger of sliding two steps backward while taking one foward.

Father Mausolf is professor of Sacred Scripture at Anthony Friary, Marathon, Wis. Ordained in 1950, he earned his S. T. L. at Catholic University, Wash. D. C. in 1952 and his S.S.L. at the Pontifical Biblical Institute, Rome in 1956.

ANNUAL RETREATS TO KEEP THE SAVED SAVED

Fostering the retreat movement is not a case of saving the saved. For one thing, there is no such thing as saving the saved; that is merely an excuse for not working harder with those who are normally good Catholics, not leading them on to greater things in the kingdom of God. Besides, in actual practice, many people who are not at all among the "saved" feel the need of a retreat, and would gladly take the opportunity if they knew about it. The retreat is for them too, to get them straightened up again spiritually, and for the good, to show them what more they can do: "Friend, go up higher...; if thou wouldst be perfect...."

If the annual retreat does good for priests—and we all admit that it does—it will do a comparable amount of good in the lives of our lay people. It will not make them saints overnight, just as it doesn't make priests saints overnight, but not only will it help us to conserve what we have, it will also promote greater good.

The idea and the ideal of each pastor is to form a spiritual elite in his parish—like John the Baptist, to prepare unto the Lord a perfect people, those who will do not just the minimum but who will go beyond that to do a little more than necessary, who will make at least the beginning on the way to sanctity. Each pastor is to be like one of the prophets of old, with a school of the prophets around him, a coterie of the spiritually proficient, on the way to perfection.

The value of a retreat in the promotion of this increased spirituality should be obvious to both priest and people, in this day of conventions, conferences and meetings of all kinds. In both the scientific and business worlds, the value of such conventions and refresher courses has been clearly demonstrated. Their purpose is to teach new things, to keep abreast of modern developments (and that applies in the spiritual life too: what else must I do? as the rich young man asked our Lord), and to inspire or re-inspire. What is learned at a convention is generally not as important as the inspiration gained. To see and to spend a week-end with a group of fifty or sixty or more men and women, all Catholic, all striving for something better than the mere observance of the Commandments, is an experience not soon forgotten: it solidifies the catholicity of all, overcomes human res-

pect, that age-old fear of being odd and different. It is like spring training for the baseball leagues, like the time of training for the prize fighter and the tennis champion—one must always keep in trim, of course, by observing the commandments, but at times a special period of training, formation, study, reevaluation, is necessary. And that on all levels—from the sand-lot leagues, high school or even grade school retreats, to the professional—the grown-up Catholic or the priest himself.

This is the day of social action, of organization and social groups, even the welfare state and the horrors of communism are part of man's working out of his social instincts. Educators have long recognized the value of the social situation in the learning process. The retreat is the use of the social impact of religion, of mind working upon mind, and soul upon soul, over and above the purely individual aspect of the retreat: man closeted alone with his God.

SPIRITUAL HELP FOR THE LAITY

Is it worthwhile for the lay person? Many a man who is tied down by the run of daily activities would find this spiritual refreshment just what he needs: even the peace and quiet alone, the fact that he has taken off a few days to think, to review his religious principles, etc., will help. The same is true of many a housewife, when the daily routine gets so confining that she can think of nothing else. Even the Apostles and disciples were invited by our Lord to draw aside into the desert and rest awhile, after the excitement of their first preaching experience. Retreats for high school groups, for those who are preparing for marriage, and again after the first few months of married life, would set Catholics out on the straight road to holiness and happiness in marriage.

Excuses will be offered, of course: one is too busy, can't get away. Yet, with the lay retreats generally scheduled from Friday evening until Sunday afternoon, anyone can get away, at least once a year, if he wishes to and sees that it will pay, spiritually. But if our people do not see the value of the retreat, they will not make any kind of sacrifice for it. One cannot love what one does not know; one cannot want to make a retreat unless one knows not only that there are such things, but something about

them. A periodic sermon on this subject will take care of this difficulty. When to preach on retreats? In the fall, for instance, when the new school year begins, or in the early spring, when all life begins anew, when one is taking inventory, etc., for income tax —from there it is an easy matter to point out the value of the same kind of thing for the spiritual life.

Is it enough to preach on the retreat movement now and again? No, people don't know how to go about making a retreat, how to get in contact with a retreat group, etc. It should be preached on, yes, or many people won't hear about it at all. But that is not enough: it needs also a word of advice in the confessional or the parlor, probably in both places. It can be promoted at talks to the Young Ladies Sodality, to the Holy Name Society, at C F M meetings. Often the priest is hard put for something to talk about at such meetings, and he can use the time allotted to Father to "say a few words" for something that will both do that and be eminently worthwhile for the good of the people.

Will it bring in money? Perhaps not. That is not its purpose. We need money badly these days, but first and foremost we need to promote the spiritual welfare of our people, the imitation of Christ in better Catholic living: if we do that, the rest will follow somehow: "seek ye first the kingdom of heaven, and all these things will be given you besides."

HUMILITY . . .

. . . is perpetual quietness of heart. It is to have no trouble. It is never to be fretted or vexed, or irritable, to wonder at nothing that is done against me. It is to be at rest when nobody praises me; and when I am blamed or despised, it is to have a blessed home in myself where I can go in and shut the door and kneel to my Father in secret and be at peace, as in a deep sea of calmness, when all around and about is seeming trouble.

Does Heart Trouble End A Priest's Work?

DONALD ROBINSON, M.D.

THE leading members of the parish sat around a table in the meeting room with glum expressions. A special meeting had been called to consider a grave problem. The Reverend Patrick Hannon, their priest, had been taken to the hospital the day before with a heart attack. They all waited for the man they hoped would shed some light on the needs and future of the parish as well as the condition of Father Hannon. The man for whom they waited was Dr. James McMasters, M.D., a member of the church. Dr. McMasters occasionally was late for meetings, so usually they started without him. But this evening they waited.

"I suppose this means we'll have to get a new priest," one of the members ventured.

"And where will we ever find another man like Father Hannon?" asked another.

At this point Dr. McMasters came in and hung up his hat and coat on the rack by the door. All eyes turned to him.

'I've just left Father Hannon at the hospital," he began as he sat down, realizing all ears were his to command.

" How is he ? " almost a chorus.

"He'll be all right. I imagine," the doctor's words caused a noticeable relief to sweep the group.

"But will he ever come back to us?" one of the church's leading laymen asked.

Dr. Donald H. Robinson lives in Corte Madera, California. He is a free lance author in Medicine, Education and Travel.

"Of course, at this point I have to be guarded in my answer," Dr. McMasters began, "but I would say, 'yes.'"

In this case," he continued, "I can say this almost more freely than his own doctor, because I not only know the patient in this case, but I know the kind of job he has. I do some work in industry and we are constantly having not only to evaluate patients, but jobs as well. We try to fit people to work they can do.

"I suspect that you and I will have to do some things to alter our priest's routine (only a little)—but I think we should. Father Hannon is too fine a man to shelve for this, particularly since I believe there will be no reason why he cannot continue."

"Dr. McMasters, how long will it be, would you say, before he will be back?" asked one of the members.

"I'd say about three months."

"So then the first thing we have to do is ask the Bishop to cover this three month period satisfactorily so we will put our priest's mind at ease."

Doctor McMasters nodded assent and mentally put down that member of the church as one who had a good grip on the situation.

"And what restrictions might be put on Father's activities?" asked another.

"In this case there will be very few, I think. He will have to limit his house calls for a time, but later he may be able to handle all of them, if we help him change some of his habits."

"Change his habits?"

Dr McMasters smiled. "Yes, I mean he'll have to take the elevator instead of running up apartment steps. He'll have to walk a bit slower. He may need more rest, and perhaps he'll have to lose a little weight. But even at a slightly slower pace, I think we all agree that we would rather have *him* than another man."

"Agreed!" they all murmured.

"One other point," Dr. McMasters continued, "and this is rather a hard thing to define—as church members we'll do well to take a bit of the stress off his shoulders. We have let almost all the burden of the parish rest with him. For his sake and ours, we should seriously consider how we can spread more of the burden out among ourselves and the rest of the members."

There was a moment of silence.

Then one of the older members spoke up rather reflectively. "The doctor pointed out something we should all look at. It may

be that our priest's temporary disability will make better Catholics of us all. Now we are forced to do what we should have been doing all along—work a little harder for our church."

As it turned out, Father Hannon *did* recover nicely. In three months he was back in his parish giving counsel and guidance to his flock. And, instead of doing less good work, together with his people he did and produced more as a result of his heart attack, for many things had operated to bring about changes in his congregation.

He had a parish which when faced with an emergency had learned to pull together, and his recovery from his heart attack had allowed him to return to full duty. Most men with heart attacks can do this—the heart attack is not the end of their career and service.

THE MINISTRY OF KINDNESS

Of all the ministries open to souls consecrated to God, the most effective, the most far-reaching, the most consoling is Kindness.

Kindness is one of God's best gifts to the world.
It drives gloom and darkness from souls.
It puts hope into fainting hearts.
It sweetens sorrow. It lessens pain.
It discovers unsuspected beauties of human character.
It calls forth a response from all that is best in souls.
It purifies, glorifies, ennobles all that it touches.
It opens the flood-gates of children's laughter.
It gathers the tears of repentant love.
It lightens the burden of weariness.
It stops the torrent of angry passion.
It takes the sting from failure.
It kindles courageous ambition.
It lifts the unfortunate.
It leads back the wayward.
It walks in the steps of Our Savior.

Let us become apostles of kindness to partake of its sweetness, to aspire to its holiness. The ministry of kindness is exalted; it is sublime; it is Christlike.

Altar Breads

WINFRID HERBST, S.D.S.

"PLEASE give me some assurance that our Lord is really present in a consecrated host made of *enriched* flour."

Having read thus far in that letter of inquiry, I paused for a bit of self-examination. No; it had never once occurred to me, not once in my many years of priesthood, even once to wonder whether the hosts I consecrated in so many Masses and in so many different parts of the country were really valid matter for consecration. No, not once.

I continued reading the letter, evidently written by a gentleman of scholarship. "Years ago my mother made the altar breads for St. Mary's Church here. Upon inquiry of the pastor at that time, my mother was told to obtain the best flour on the market and use it in making the altar breads, and she would be fulfilling her obligation in the matter. My mother died in 1906, which was a long time ago, and at that time, outside of bleaching, I doubt that anything foreign was added to wheat flour.

"At the present time, with the exception perhaps of small quantities of flour obtainable in 'health' stores, all flour is *enriched* with thiamine, riboflavin, niacin, and iron. I believe this is now a governmental regulation, and it is printed on all sacks containing flour. As you know, the germ of the grain is taken out to prevent spoilage, and the above mentioned vitamins are added to the flour supposedly to replace what was taken out of the wheat.

"Has there been any authoritative pronouncement regarding the use of vitamin *enriched* flour in making altar breads? Whether or not there has been such a pronouncement, it is a fact that such

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Father Herbst, S.D.S., from Jordan Seminary, Menominee, Michigan, is well known to our readers from his past contributions to this magazine and to a score of others.

flour is generally being used in making altar breads. Here in this city religious make the altar breads. They told me that of the flour tested by them 'Gold Medal' was the most satisfactory. Of course, 'Gold Medal' is *enriched* flour." Thus far the letter.

INSTRUCTIONS FROM THE CODE

Now, the Code, in c. 815, 1, declares: "The bread must be pure wheat bread, and freshly made, so that there be no danger of corruption"; and section 2 of the same canon declares: "The wine must be natural wine of the grape, and not corrupted."

Today the *locus classicus* of the law on this subject is no doubt the following passage taken from the Instruction of the S. C. Sacr. of March 26, 1929, to the Most Reverend Ordinaries:

"It follows that bread made of any other substance, or to which has been added so great a quantity of any other substance than wheat that according to common estimation it cannot be said to be wheat bread, cannot be valid matter for the performance of the Sacrifice and the consecration of the Sacrament of the Eucharist. Similarly that wine, or rather liquor, cannot be regarded as valid matter, which is extracted from apples or other fruits, or which is made chemically, although it have the color of wine, and may be said in a way to contain its elements; nor wine to which water has been added in a greater or equal quantity."

Further on the Instruction mentioned says:

"Wherefore, it is already clear what great care priests ought to take to perform this great Sacrament rightly, to see that the matter of both kinds, that is, the bread and the wine, be prepared under every safeguard, especially in these times when an insatiable thirst for gain basely tempts many persons to adulterate many substances in such a way that instead of serving for the nourishment of the body they rather do it harm. For many substances are now chemically synthetized, which have the appearance of the genuine article, without the natural substance; and the same result is produced by fraudulently substituting one thing for another in such a way that the fraud is often hard to detect even by chemical analysis.

'Now, in order to be sure of the genuine matter of the bread and wine which is absolutely required in consecrating so great a Sacrament, it will certainly be better, unless the priest have both

of these substances made at home, to obtain them from persons who are very expert in them and who actually grind the wheat or press the wine from the grapes; and who, besides, being above all suspicion, can safely certify that they have absolutely without any fraud, made the hosts from wheat alone, and pressed the wine from grapes alone."

Further on in this Instruction to the Most Reverend Ordinaries we read:

"Let them also see to it that in all dioceses or cities or towns, according to the nature of the place, there be some fit persons who are above all suspicion, especially religious of both sexes, from whom the rectors of churches may secure, unless they already have it at hand, matter of both species for the Sacrifice and Sacrament of the Eucharist, such as can be used with a safe conscience."

And this, of course, is what Ordinaries do, through local legislation, directives, and vigilance.

FATHER FRANCIS J. CONNELL'S OPINION

Father Francis J. Connell, C.SS.R., was asked about hosts made of *enriched* flour and answered the question in *The American Ecclesiastical* Review for April, 1953. He there repeated substantially what had been said about the matter in that same excellent publication for February, 1944, with the added remark that in Feb., 1953, he had consulted the office of the Federal Food and Drug Administration in Washington and found that the regulations mentioned in the answer were still prescribed. The reply follows:

We have *enriched* flour, *enriched bromated* flour, *self-rising* flour, *enriched self-rising* flour, etc. The substances which are added are mainly vitamins, riboflavin, thiamine, niacin, iron and calcium. The purpose of joining extra ingredients to the wheat is to increase the food-value of the flour. However, the quantity of these extraneous elements is so small that there is no doubt about the use of bread made from such flours as *valid* matter of the Holy Eucharist. For example, in the making of *enriched* flour the maximum quantity of calcium permitted to a pound is 625 milligrams —about one-seventh of one per cent of the whole. The amount of iron, niacin, thiamine, etc., allowed by the Food and Drug Administration is much less. Accordingly, such insignificant additions

would certainly not endanger the *validity* of the eucharistic consecration, in the event that the altar breads were made from such enriched flour.

It would not be lawful to use such brands of flour for altar breads, when unblended wheaten flour is easily available. Pure flour is still advertised as *white* flour, *wheat* flour, *plain* flour, or simply *flour*, and if it is purchased from a reliable firm, those who make altar breads need have no doubts or anxiety about using it. Indeed, even the use of an enriched flour for the making of altar breads would not seem to be *gravely* sinful, since the amount of extraneous matter is so small . . . In the event that it becomes very difficult to obtain flour that is entirely free from added ingredients, there would be no objection to the use of *enriched* flour, from the standpoint of theological principles. . . .

An exception must be made, however, in regard to any brand of *self-rising* flour, since bread made from this brand would be leavened, the use of which is gravely sinful in the Latin Church. Furthermore, there is about five per cent of extraneous matter in flour, which might be a seriously illicit amount, even though there would not be much doubt about the validity of its consecration. (End of quotation.)

From all of which it follows that I can give my correspondent complete assurance that our Lord is really present in a consecrated host made of *enriched* flour, or, more theologically, that the substance of that bread was changed into the substance of the Body of Christ.

PERTAINING ITEMS

In the course of my research work to obtain the above information I came across a few other items that might be of interest to our readers.

1. For *lawful* consecration the hosts must be made of wheaten flour and pure natural water, and they must not be in any way tainted or corrupted.

2. It is unlawful to use hosts which are made from any admixture other than pure wheat and natural water. If, however, a comparatively small quantity of milk were added, say one part to twenty

parts of water, there would be no doubt about the validity of the consecration, though it would be venially sinful to use such matter, apart from a very good reason. If a notable quantity of milk were added, say one third, the bread would be gravely illicit matter and apparently also invalid.

3. If distilled and not natural water is used, the matter becomes doubtful material for consecration.

4. The mixture of wheaten flour and water must be unleavened. Leavened bread may be used in the Latin Church only in one case, i. e., if after the Consecration the celebrant adverts to the fact that the host before him has some substantial defect, and no other but leavened bread can be procured at the time. All theologians permit the use of leavened bread in such a case; and some of them (e.g., Cappello, Prummer) allow it also in the case of the Blessed Eucharist being needed for Viaticum, and unleavened bread in not obtainable.

5. The hosts to be consecrated must be recently made. The general law does not determine how old the breads may be before they become unlawful matter, but theologians and rubricians declare, and synodal law in some places prescribes, that those that are older than three weeks ought not to be used. (Not only should the hosts be *recent* but they should be *frequently renewed.* All authorities agree that more than a month ought not to elapse between the *making* of the breads and their consumption. A safe rule: renew the supply of freshly made hosts every three weeks, change the contents of the ciborium at least once a week. However, if there is a sufficient reason and provided there is no danger of even the beginning of corruption, and if there is no local law to the contrary, it is permissible to leave the hosts unchanged up to two weeks.)

6. The altar breads should be round in shape and should be complete. If a host were notably broken it would be unlawful matter. The usual size for the large bread that is used for Mass is from 3¼ to 3½ inches in diameter, for the small breads about 1¼ inches in diameter. An image of Christ, preferable Christ on the cross, or some other customary figure *may* be impressed on the large breads. And it is obvious that the breads to be consecrated should be clean. Seriously soiled bread would be unlawful matter.

Candida, triticea, ac tenuis, non magna, rotunda,
Expers fermenti, non falsa, sit hostia Christi.

Saint Pius Tenth Senior Servers

Nicholas A. Schneider

I HAD just finished giving an explanation on Holy Mass at a neighboring parish, when a man of about thirty walked up to me and said: "You know, I wish I could serve again. I certainly miss being around the altar. I really think that if I could serve from time to time, I'd be a better Catholic for it."

There are men in every parish who think this way. You know them, Father, and so do I. Some of these men succeed in satisfying their wish by serving a noon-day Mass for business people in a downtown church near their place of occupation. Precious few have an opportunity to serve at their own parish. The vast majority never get a chance to serve once they have left grade school. It is our loss as much as theirs. They would be more zealous and we would have more apostolic helpers if our young students and working men were drawn closer to the altar. The closer they remain to the Furnace of the Divine Fire, the Altar, the stronger the Fire of His Divine Heart will burn in them.

The "St. Pius X. Servers' Club" solved this problem at our parish. This group was founded in 1953 in honor of the "Pope of the Altar". For some years we had encouraged our grade school graduates to continue serving, but this was not too successful, so we organized. One of the working men of the parish (he was then thirty-three) was named, and still is, leader of the Club. His job is to organize new members, as they join, into groups of nine for the Sunday parish High Mass, and groups of two for the two early week-day Masses. Any boy or man past grade school age can join the Club. At present the organization has eighty-one members, divided into nine groups of nine, and forty groups of two.

Father Schneider is pastor of Holy Cross Parish, St. Louis, Missouri.

COMPOSITION OF THE GROUP

A new group of nine servers is assigned to each Sunday. This large Sunday group is composed of a master of ceremonies, two acolytes, four torch bearers, censerbearer and a sacristan whose duty is to see that the candles are lighted, provide prayer books and hymn cards for the others, and take care of anything else that might arise unexpectedly. Within each group the members rotate so that each time they have a different duty to perform. This creates variety and keeps each member acquainted with all of a server's duties. Similar assignment and rotation occur at the early weekday Masses, the only difference being that the two servers are assigned for the entire week, while the Sunday group changes completely every Sunday. Each member is notified of his appointment by postcard and by a list published in the parish bulletin prior to their respective Sunday. Every month the Club has a meeting. Not all members are able to attend each meeting, but all do come often enough to keep their server's duties in good order. The meeting opens in church with a prayer to Saint Pius Tenth. Then follows a talk by our pastor, Monsignor Martin Hellriegel (founder of the Club) on some aspect of the Christian life and its relation to a server at God's Altar. The leader then discusses some points about serving, corrects the members on mistakes made, and gives them a 'pep talk' telling them to keep up the good work. Coming from the lips of a layman this is often more effective than if the same words were spoken by the priest. Most of these senior members learned to serve in grade school. The few who did not, receive their training as part of the meeting, which in turn is a refresher for the former grade school servers. After the more formal meeting all retire to one of the club rooms for refreshments and the evening ends with a basketball game or other sport.

The meeting in church begins at 7:30 P.M., lasts one hour, and second part activity, depending on the weather, closes around 10:00 P.M. The boys and men enjoy these meetings in which they pray, work and play together. They have their own fund-raising system through which they pay the food-bill for their meetings, purchase their own cassocks and surplices, and even donate some of the incense to the parish each year on the Feast of the Epiphany. Once a year they have a dinner to which all are invited. As can be seen,

the entire organization and its operations are handled by them. All that the priest has to do is to appear at their meetings, give a short talk, and encourage them. The time and efforts invested by him yield fruit a hundredfold.

HOW TO ORGANIZE A GROUP

How to start a Senior Server's Club? Get a man, a good man of course, who knows and loves serving to be the leader of the group. Every parish has serveral such Tarcisians. Then announce that you are planning to organize such a Club. Talk some of your present high school students into joining. The men's club of the parish also has potential members. Each graduation class will provide new blood. (All of our graduates are invited to join, and usually they do so to a boy.) Make each new member a part of a team. The nine-man and two-man teams we have can be used elsewhere, or different sized teams can be divised. Our Sunday groups might be considerd large and perhaps too large for some parishes, but the nine-man group does assure the senior servers of a fairly frequent opportunity of serving at Sunday Holy Mass. Their chance to serve at week-day Masses is necessarily more limited, since there are forty teams of two servers for these Masses, which means that each team servers a week every twenty weeks. But how much better this is than not to serve at all. Besides, many grade-school server boys don't serve much more frequently. Our grade schoolers have ample opportunity to serve at the other Sunday and week-day Holy Masses.

Is all of this worth the trouble? Just overlook someone's name in making the serving appointments and you will soon find out. The senior servers call the rectory and want to know why they have been left out. They eagerly look forward to their turn at serving. From time to time our younger men are withdrawn from their group as they enter the armed forces. But most of them upon their return from service ask to be reinstated. Quite a few continue to serve after they are married, though "he who is married is concerned about the things of the world, how he may please his wife; and he is divided." (1 Cor. 7:33) Our Club also continues to supply other parish organizations with some of their most reliable and active members, and provides our parish community with many of its most effective workers.

Some Pastoral Aspects On Alcoholism

WE assume that every priest has at least a casual acquaintance with "The Blue Book." The latest issue (Vol. XI, 1959) deserves some attentive reading of "The First Pastoral Institute on Alcohol Problems." While information from the book is "not for public distribution or dissemination," we earnestly trust that we are acting in good judgment to reprint two pastoral problems presented at the public sessions of the institute, as a pastoral aid to many priests. The questions are answered by the Rev. John C. Ford, S.J.

* * * *

"From a moral point of view, do you think it is prudent to exact a pledge from an alcoholic?"

The question is whether I think it is prudent to exact a pledge from an alcoholic. I think I had better say a word about the pledge, because I think it is so often misunderstood.

There are great many people who seem to think the pledge is something for alcoholics. As a matter of fact, the pledge has been extremely valuable in preventing alcoholism. There are organizations for total abstinence, like the Pioneers in Ireland, and the Total Abstinence Organization in this country, which make use of the pledge and make use of it principally as a preventive measure. They use it to prevent alcoholism. I consider the pledge a very valuable instrument as a preventive.

But for the rehabilitation of alcoholics, I think the pledge has a very limited use. I certainly do not believe in *exacting* a pledge. I don't believe in exacting a pledge at all. A pledge is supposed to be something voluntary. I don't suggest the pledge to alcoholics who come to see me, and I think that the farther along they are in their alcoholism, the less likely it is the pledge will do them any good. I think it will do them more harm than good as a general rule . . . It is a mistake to think of a pledge as a method of rehabili-

tating alcoholics. It has some use along those lines. I have used it occasionally myself.

I remember one time a fellow came to me when he was still drinking. He begged to take the pledge. I finally let him take it for three months. I didn't like the idea very much. During those three months, he didn't drink, and he sobered up enough so we could talk sense to him. We got him in AA. That was in 1947, and he hasn't had a drink since. The pledge sobered him long enough so that he could get into AA and get the kind of help he needed. But as a general rule, I would certainly be against exacting a pledge from anybody.

Also, if you do give the pledge to anyone, I think it ought to be clearly understood that this is not a vow and it does not bind under pain of sin. It is a sacred resolution, a resolution made for religious motives, to do a certain thing. I don't think we ought to give anyone the idea that this pledge binds under pain of sin.

* * * *

"In the threefold disease concept (of alcoholism) I would like to have you comment on whether the moral disease element of it is synonymous with sin or not."

The question is this: whether, in the concept of alcoholism as a threefold disease, the side of the disease is the same thing as sin. I suppose the question is occasioned by the fact that we often speak of alcoholism as a triple sickness, of body, of mind, and of soul. When you get to the sickness of the soul or the moral sickness or the moral disease, then the question arises: Is that the same thing as sin?

I would like to make a preliminary remark about the use of the expression "moral disease." I don't like that expression. It sounds too much like syphilis. It does. As soon as you use the phrase "moral disease" people bristle because they are vaguely reminded of syphilis. They think of some communicable disease of a very unfortunate kind. So, I like to avoid that phrase. Talk about moral sickness, if you like, or about spiritual sickness. But I have avoided the expression "moral disease" because I have seen how people react to it. It doesn't go down well.

When I originally used that expression "the triple sickness of body, mind, and soul"—I didn't originate it, but I mean the first time I used it—I think I had in mind principally the fact that the

alcoholic was a sinner in addition to other things. But to get up and tell a very heterogeneous group of people the first time you see them: "You are all sinners"—that doesn't go down very well, either. I wanted to avoid the word "sin." But if you ask them to consider alcoholism as a moral sickness or as a spiritual sickness, and explain in more detail what you mean by that, they recognize the picture of themselves.

After all, we are all sinners. I have never been in any group where I could ask the non-sinners to stand up and have anybody stand up.

Actually, when I use the expression "moral sickness," that includes the idea of the sins that the alcoholic commits as a result of drinking. It includes the idea of whatever sin there is in his actual drinking. Some of the sinful acts are very compulsive with a great diminution of responsibility, and some of them are not very compulsive.

Some alcoholics drink deliberately sometimes, you see, and drink to excess. They make up their minds to tie one on for the week end. That is not without moral fault. So whatever sinfulness is there, and whatever spiritual deterioration takes place in that whole process of going downhill while drinking, that is what I refer to as the moral sickness. It includes the idea of sin, but it is a broader expression than that.

Father Ford further comments:

There are various questions connected with the moral responsibility of the alcoholic, for instance, his responsibility (1) for becoming an alcoholic, (2) for his drinking after he becomes an alcoholic, and (3) his responsibility to do something about his condition and get the help which is available nowadays.

COMPULSION DIMINISHES RESPONSIBILITY

. . . The only point I want to insist on is that there is a real diminution of responsibility on the part of the alcoholic for his present drinking behavior. When we (priests) deal with him, we ought to help him realize that he is not as guilty as he thinks he is. A great many alcoholics are overburdened with feelings of guilt, exaggerated feelings of guilt, and sometimes neurotic feelings of guilt. It is marvelous to see the relief that is brought to hem. You can see it on their faces when it is explained to them that they have

a sickness. You obviously do not say anything foolish to them like "You are not a sinner; you are a sick man." Of course they are sinners. All of us are sinners. We can tell them that they are sinners and that Our Lord will take away all their sins. But tell them also: "You are not such a sinner as you think you are. You are also a sick man, and the sickness you have developed is called alcoholism. You can do something about that sickness and I will help you to do it."

Many alcoholics illustrate very forcibly a condition of soul which St. Paul describes in himself. St. Paul said: "The law as we know is something spiritual; I am a thing of flesh and blood, sold into the slavery of sin. My own actions bewilder me; what I do is not what I wish to do, but something which I hate . . . Praiseworthy intentions are always ready to hand, but I cannot find my way to the performance of them; it is not the good my will prefers, but the evil my will disapproves, that I find myself doing . . ." (Rom. 7, 15, etc.).

When you are dealing with an alcoholic, if he has not yet realized that his problem is really drink, you are going to notice a very peculiar blindness in him. It is characteristic of alcoholics that they do not recognize alcoholism as their problem. I can't emphasize too much that the person who comes to you, (perhaps because his wife sent him) doesn't think that drinking is his problem. The great majority of them don't believe that drinking is their problem. They think it is something else.

. . . I think more particularly our role (as priests) in the case of the alchololic is to help to penetrate his blindness with regard to his problem and his ownself.

He is spiritually sick and we want to bring him closer to God. But how do we do it? We do it by helping him to recognize that he is an alcoholic. If it is true that alcoholism is a triple sickness of body, mind, and soul, we aren't competent to handle the whole thing. We ought to realize that there is only so much that we can do; that cooperation is the key; that we must cooperate with others. Fortunately, there are other agencies available that will help us to deal with the alcoholics.

I don't think any priest dealing with an alcoholic, continues Father Ford, should start off with the idea, "Now here is a problem that I can solve. I will do it all by myself. I will just handle it with the spiritual weapons that I have at my disposal." That is a mistake. I think we should recognize our own limitations and do the things

that we are able to do. But we are in a particularly strategic position to help the alcoholic to recognize what is wrong with him. We are in a position to penetrate that blindness. We do it by natural means and by supernatural means. We can help the alcoholic, in other words, to diagnose himself . . . I would merely call your attention to some of the literature available on the point, including the "*Do-it-yourself kit*" prepared by the Hornell (New York) Committee on Alcoholism.

. . . I want to point out that one of the most important things we can do on the natural level is to help the alcoholic to see himself as he is. We are removing the obstacles to divine grace when we help the alcoholic see himself as he is. In addition to that, of course, since cooperation is the key, we must cooperate with other agencies.

In my opinion, it is essential to cooperate with Alcoholics Anonymous. I don't think that anything else works as well. AA is available everywhere. It is there, it doesn't cost anything, and it works.

Most of all, as priests, we are in a position to be channels, as it were, of the grace of God. We prepare the ground for the grace of God.

. . . One of the reasons why AA has been so successful, I think, is that it has been able to appeal to the alcoholic at a level he can understand. It gets him on his knees. It actually succeeds in getting him on his knees asking for Almighty God's help.

Now if we as priests will recognize our limitations, and recognize that we must cooperate with others when we do have an alcoholic to deal with, I think that we are going to make great progress.

SPECIAL NOTICE

The editorial office of PASTORAL LIFE has been transferred to *Queen of Apostles Seminary Derby, N.Y.* Manuscripts and editorial correspondence should be sent to this address. Business communications, remittances, adverising and subscriptions continue being sent to PASTORAL LIFE, 2187 Victory Blvd., Staten Island 14, N.Y.

On Taking the Parish Census

John J. Capuano.

IN order of time, taking the census of the families of the parish is more important than the Sacraments. This might seem a very strong statement to make, but if you will do me the kindness of reading the following paragraphs, you probably will agree with me.

St. Paul said very vividly, as he almost always did, *Fides ex auditu.* only three words, but immensly significant and important. People do not usually believe unless someone preaches to them, unless some one takes the time out to instruct them. This is the normal way of God, willed by Himself.

In our mordern parishes in the United States, we are all busy priests. If the parish priest is doing his work as it should be done, he is a busy man. He has to say Masses, hear confessions, visit the sick, take care of the maintenance and administration of the parish, be chaplain for this society and that, and do a hundred other things. In the midst of all this, he has to say his Breviary every day, to sleep, to eat, and to relax a bit. His day ends almost before he has a chance to realize it has begun.

Now, this can be immensely dangerous for his sense of values. If he does not lead a life of intense prayer and interior life, he might fall into the path of least resistance, and do the essential things, and omit or neglect the less important ones. The first thing that will suffer in this process of elimination will be the census of the families of the parish. He will visit them only when they are sick, or dying, or when called,, only as a "good-bye" priestly contact.

TIME AND SACRIFICE

If the census is done right, it requires time and sacrifice. Not only time; but also sacrifice. In each family which the priest visits,

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he has to make, as it were, a little sermonette, a fervorino. This will tax his mind and his body too. He has to try to penetrate the souls of his parishioners to bring them closer to Christ. This is spiritual work, moral work – the hardest kind of work on earth. Some listen; some refuse; and some are downright indifferent. The priest can enter their souls only in proportion as they will let him, and in proportion as the words are on fire with the warmth of Christ.

This is not easy. Any priest who thinks it is, either is not taking the census as it should be taken, or is merely entering in one door, taking down a few names and dates, and leaving by another. That is not taking census of the families of the parishes, much less reaching all the members of all the families, at least indirectly.

Let us take the average parish as an example. A parish of about 2,500 souls. That means that there are about 600 families in that parish. Usually, such a parish would have two priests. Assuming that both of them take the census, it would require from five to eight weeks to take the census of that entire parish. My calculations are based on a visit of about fifteen minutes per family, ten to fifteen families per day. A priest cannot go out every day on census, because of funerals, inclement weather, and other commitments which cannot be deferred.

Parish census requires consummate care, courtesy, and charity. The visit begins by a knock at the door, and admittance into the home. The usual courtesies have to be exchanged; this requires several minutes. Nor can the priest expect that the members of the family drop everything in an instant because he has walked in. The making of the spiritual contact is going to take several minutes, five, maybe ten, at times, depending on who the members of the family are. Only after the priest has made this spiritual contact, may he enter deeper into the souls of the people whom he is visiting, and begin to carve out some of the defects and pour in the oil of God's grace and truth.

This requires time and it definitely requires sacrifice, as we said above. The average priest can keep this pace up for two or three hours, at the most five days a week, if circumstances will permit. Then, like all mortals, he too becomes tired, and has to stop, so as to begin again the next week. But the spiritual good is being done, like no one (neither laymen, nor nuns) can do it for him in his parish.

SALUTARY EFFECTS OF CENSUS VISIT

The salutary spiritual effects of the visit of the priest to the families can often be understood from what some will say to others: "Father So and So came to our house today. He sat right in that chair. He said this and this and this. He seemed so much at home in our house. It was wonderful to see him in our midst". Or some similar expression of admiration. Not all will have this same reaction; but most of the parishioners will. As a result, some of those visited are going to come closer to God. They are going to be loyal to their church, take keener part in its activities, and above all, receive the Sacraments more often. This will definitely bring them closer to Jesus Christ, the Author of the Sacraments, and Source of all truth and beauty and love. Is this not what we priests want from our parishioners?

We should be something like the missionaries who leave all to bring the light of the truth of Christ to souls in the far off regions of the earth. Our people may live close to the church building, but some of them live, far, far way from God. We must be burning with the love of Christ, and bring this love to them. This means taking census every year, and taking it with determination, with tact, and with great charity.

MEDITATION

We therefore consider it Our grave duty to exhort you in a special manner to the practice of daily meditation, a practice recommended to all the clergy also by Canon Law. For just as the desire for priestly perfection is nourished and strengthened by daily meditation, so its neglect is the source of distaste for spiritual things, through which piety is lessened and grows languid, and the impulse towards personal sanctification is not only weakened or ceases altogether, but the entire priestly ministry suffers great harm. It must therefore be stated without reservation that no other means has the unique efficacy of meditation, and that, as a consequence, its daily practice can in no wise be substituted for.

—Pope Pius XII — Menti Nostrae

From "Sacerdotii Nostri Primordia"

Pope John XXIII

"THE admirable example of the Cure of Ars has still today its complete value," Pius XII said. In the life of a priest nothing could replace the silent and prolonged prayer before the altar. The adoration of Jesus, our God, thanksgiving, reparation for our sins and for those of men, the prayers for so many intentions entrusted to him, combine to raise the priest to a greater love for the Divine Master, to Whom he has promised faithfulness and for men who depend on his priestly ministery. With the practice of this enlightened and fervent worship of the Eucharist, the spiritual life of the priest increases and there are prepared the missionary energies of the most valuable apostles.

And one must add the advantages derived for the faithful therefrom, the witness of this piety of their priest, attracted by their example: "If you want the faithful to pray willingly and piously," said Pius XII to the Roman clergy, "precede them in church with your example, praying for them. A priest kneeling before the tabernacle in a dignified attitude, in profound contemplation, is a model of edification for the people, an admonishment and an invitation of emulation in prayer." This was the supreme apostolic weapon of the young Cure of Ars. Let us not doubt its worth on every occasion.

But we cannot forget that the eucharistic prayer in the full sense of the word is the Holy Sacrifice of the Mass. One must insist, venerable brothers, particularly on this point, since it touches one of the most essential aspects of the priestly life.

Here We do not certainly intend to repeat the statement of the traditional doctrine of the Church regarding the priest and the Eucharistic Sacrifice. Our predecessors of happy memory, Pius XI and Pius XII, have recalled this teaching in masterly documents with so much clarity that all that remains for Us to do is to exhort you to

make it known widely to priests and faithful entrusted to you. Thus will be dispelled the uncertainties and the temerities of thought shown here and there in this respect.

But it is well to point out in this encyclical the profound way in which the Cure of Ars, heroically faithful to the duties of his ministry, truly deserved to be proposed as an example for the shepherds of souls and proclaimed as their heavenly patron. If it is in fact true that the priest received the character of an Order for the service at the altar and began the pratice of his priesthood with the eucharistic sacrifice, for the rest of his life, this will not cease to be at the basis of his apostolic activity and of his personal sanctification. And this was precisely the case of St. Jean-Marie Vianney.

What is in fact the apostolic work of the priest, considered in its essential action, if not to gather around the altar, wherever the Church lives, people united in faith, regenerated and purified? Precisely then the priest, by virtue of the powers he alone has received, offers the Divine Sacrifice in which Jesus Himself repeats the one and only immolation performed on Calvary for the redemption of the world and for the glorification of His Father. It is then through the priest that the Christians gathered together offer to the Heavenly Father the Divine Victim and learn how to immolate themselves as a "sacrifice, living, holy, pleasing to God." (Romans 12:1).

It is there that the people of God, enlightened by the preaching of the Faith, nourished with the body of Christ, find their life, their growth and, if it is necessary, strengthen their unity. In one word, it is there that, from generation to generation, and everywhere in the world, there is built in charity the Mystical Body of Christ, which is the Church.

In this respect, since the holy Cure of Ars from day to day was ever more exclusively occupied with the teaching of Faith and with the purification of consciences, while all the acts of his ministry converged on the altar, such a life must justly be called eminently priestly and pastoral. It is true that at Ars sinners flocked spontaneously to the Church, attracted by the sanctity of the pastor, whereas so many other priests have to make prolonged and laborious efforts to gather their flock together. It is also true that others have a more missionary task and still are at the first announcement of the news of the Savior, yet these apostolic duties, so necessery and sometime so difficult cannot make the apostles forget the end they must seek, and which was reached by the Cure of Ars when, in his hum-

ble country church, he devoted himself to the essential duties of pastoral activity.

There is still more. The whole personal sanctification of the priest must be modeled on the Sacrifice he celebrates, in conformity with the invitation of the Roman Pontifical: "Know what you do. Imitate that which you handle." But here let Us leave the words to Our immediate predeceser, who wrote in his exhortation *Menti Nostrae*: "As the whole life of the Savior was ordained to the sacrifice of Himself, so the life of the priest which should reproduce in itself the image of Christ, ought also to be with Him and through Him and in Him, a pleasing sacrifice.... Consequently he will not merely celebrate Holy Mass, but will live it out intimately in his daily life. In no other way can he obtain surpernatural vigor which will transform him and make him a sharer in the life of sacrifice of the Redeemer."

And the same Pontiff concluded: "The priest should, therefore, study to reproduce in his own soul the things that are effected upon the altar. As Jesus Christ immolates Himself, so His minister should be immolated with Him. As Jesus expiates the sins of men, so he, by following the hard road of Christian asceticism, should labor at the purification of himself and of others."

The Church has this lofty doctrine in mind when she invites her ministers to a life of asceticism and recommends them to celebrate the Eucharistic Sacrifice with profound piety. Is it not perhaps because they did not fully understand the close link, and almost reciprocity, uniting the daily gift of oneself with the offering of the Mass, that certain priests little by little lost the *prima caritas* of their ordination? This was the experience of the Cure of Ars: "The cause," he said,"of the slackness of the priest is that he does not pay attention to the Mass." And the saint who precisely followed the heroic custom of offering himself in sacrifice for sinners, shed abundant tears thinking of the misfortune of priests who do not correspond to the sanctity of their vocations.

With paternal affection, We ask Our beloved priests to examine themselves periodically on the manner in which they celebrate the holy mysteries and their spiritual state of mind when they go up to the altar and the fruits they strive to derive from it. The centenary of this admirable priest who derived from the comfort and fortune of celebrating the Holy Mass the courage of his own sacrifice invites them to it.

quid in casu?

WILLIAM F. ALLEN, J.C.D.

In your article on Mixed Rites Pointers you mention that a Latin priest performing a mixed marriage wherein the Catholic party is an Oriental would have to insert a blessing in the Latin ritual form for a mixed marriage. This is held upon penalty of invalidity. This seems to run counter to what Father Pospishil holds in 'interritual Canon Law Problems' p 161 *and to a decision of the commission for the Oriental Code. There is also a different version of the power to grant dispensations in the above mentioned book—contrasted with your article. We would like more explanation on these very important items.*

We are faced with a serious difficulty well thought out by the author of the above query. Canon 85 of the Oriental Code tells us that the JURIDICAL FORM of marriage consists in the presence of a priest at the marriage who accepts the consent of the parties and blesses them. This is for validity. *"ea tantum matrimonia valida sunt coram parocho . . . ."* and c 85n.2 *"sacer ritus censetur ad effectum in par. I ipso interventu sacerdotic adsistentis ac benedicentis"*

There is no other juridical form in the Oriental Code for marriage.

The difficulty arose when the Pont. Commission decreed that a Latin priest assisting at the marriage of an Oriental with a non-Catholic should use the Latin ritual. Immediately, another question was asked: should he follow c.85 of the Oriental Code or c.1102n.2 of the Latin code which forbids all *ritus sacer* without express permission of the Ordinary of the place. The answer was: let him follow the Latin code in c.1102n.2. Now, this c.1102n.2 speaks about LITURGICAL forms for marriage and permits NO LITURGICAL FORM for mixed marriages. Some authors conclude therefore that all *ritus sacri* are forbidden for an Oriental marriage performed by a Latin priest in and with the Latin ritual. Others see-

ing in the decision of the Pont. Commission only a prohibition of any *liturgical* forms, maintain that NO liturgical blessing may be given, but some blessing must be inserted to abide by the JURIDICAL FORM set down under penalty of invalidity. The Pont. Commission declared that a liturgical blessing is not required but simply an ordinary blessing and not necessarily with even the Sign of the Cross; words imploring God's guidance on the couple would suffice . . . it would not be a liturgical blessing but would suffice for validity.

Hence, the difficulty: did the decision of the Pont. Commission for the Oriental change the JURIDICAL FORM for the Oriental, mixed marriage by a Latin priest by decreeing the omission of one of the essential elements of the Oriental form—namely, the Blessing? or did it simply decree that we should omit all liturgical blessings and use a simple non liturgical one?

Since c.1102n.2 deals with liturgical form of marriage, I prefer to think that the Oriental Commission meant the omission of LITURGICAL blessings and sacred rites. I find it hard to believe that an essential element of the form was omitted by that decision. To tamper with the essential form of marriage is most vital and should have been made more abundantly clear if such was its intent. In referring to c.1102n.2 it referred to a liturgical form; this canon has nothing to do with the juridical form even in the Latin Ritual, and Code. Why then should we conclude to a change in the juridical form of the marriage?

On p. 95-96 there is question Father Popishil's book for dispensations of non-subject Orientals. He writes that if the Oriental has his own proper Bishop of the Oriental Rite, then he is not a subject of the Latin Bishop. The latter therefore cannot dispense him. If the Oriental marries a non-Catholic, then the letter is not a subject of the Latin Bishop and he cannot dispense the non-Catholic. Hence the only source of the dispensation is the Oriental Bishop. We agree with all that. When we wrote on p. 25 that "in marriages of mixed rites, the Bishop in whose rite the marriage is performed, issues the dispensations necessary. However, the Bishop of the other party could validly dispense in the same case." This is true but we presuppose that the party is a subject of the Bishop issuing the dispensation; we did not exactly have in mind a *mixed marriage* but only a mixed rite marriage. We also presumed that the Bishop would have at least one as his subject. Hence there is no

real difficulty between the part of the article quoted and the p. 95-96 of the book.

I know that this question may seem too simple to be bothered with but here goes: How does the Mass fit in with the Sacrifice of the Cross: and what is the role of Christ vis a vis the priest in the sacrifice of the Mass?

The question is simple but the answer to it by no means merits disdain. Do we ever fully grasp it? Pius XII thought enough of that question to touch upon it in his *Mediator Dei;* we recommend to the inquirer a thorough reading of that masterpiece. If clergy conferences are seeking matter for papers and discussions, that encyslical has it by the ton!

Christ Himself is the principal celebrant of the Mass. The Council of Trent (Sess. XXII c 2) declares the Victim of the Mass is the same as the Victim of the Cross; but that now, in the Mass that Victim, Christ, offers Himself through the ministery of the priest. We say that the priest is the representative of Christ in the Mass as well as in the administration of the Sacraments. We might say that he represents Christ much as an ambassador represents our president in the courts of foreign lands. The priest has a mandate and within those limits he acts in the name of his superior; he is more than a delegate since he brings into play the authority of his superior in virtue of his own decisions. Some theologians envisage thus the ministry of the priest in the Mass. Acting on a mandate of Christ, the priest offers, by the authority of Christ, that Mass. By the same token, Christ from all eternity gave His consent and approval to all these Masses, making them His own and using them as vehicles of grace to men, here and now living. It is said that Scot, Vasques, and de la Taille would favor this viewpoint of the relationship of Christ-Priest in the Mass. This viewpoint has its weak points; the role played by Christ in the Mass is more virtual than actual; and the priest seems to be more on his own than under the direct influence of Christ.

The more probable and common explanation of the relationship of Christ and the Priest in the Mass lies in taking the Priest as the *Instrument* of Christ. As such, the instrument must continuously be in the hands of the principal agent. In our case, the priest, in acting at the Mass is the instrument of Christ; and not only does he bring into play the authority and the mandate of

Christ, but the very person of Christ; Christ acts in, and with, and by by the priest; the latter acts in, and with, and by Christ. The Mass is the offering of Christ, resurrected, and The Head now of His Mystical Body; it is Christ's offering through His instrument, the priest; and it is, in this way, that Christ Himself distributes the merits of the sacrifice of the Cross.

Could then the Mass be another sacrifice? Is it added to the Sacrifice of the Cross? No, it is rather a new *presentation* of the Sacrifice of the Cross and the Oblation of Christ, the Victim. This offering is made now by Christ, Head of the Mystical Body and He unites the 'sacrifice' of the Mystical Body, the Church of today, with the one and real Sacrifice of Calvary.

As Pius XII writes in *Mediator Dei* (p.40 par. 77 in the American edition): "This purchase, however, does not immediately have its full effect; since Christ, after redeeming the world at the lavish cost of His own blood, still must come into complete possession of the souls of men. Wherefore, that redemption and salvation of each person and of future generations unto the end of time may be effectively accomplished and be acceptable to God, it is necessary that men should individually come into vital contact with the sacrifice of the cross, so that the merits, which flow from it, should be imparted to them. In a certain sense it can be said that on Calvary, Christ built a fount of purification and salvation which He filled with the blood He shed; but if men do not bathe in it and there wash away the stains of their iniquities, they can never be purified and saved."

And again "the cooperation of the faithful is required so that sinners may be individually purified in the blood of the Lamb . . . He wished that all should approach and be drawn to His cross, especially by means of the sacraments and the eucharistic sacrifice, to obtain the salutary fruits produced by Him upon it . . . the immense treasure of the redemption. But when it is a question of distributing this treasure, He not only commits the work of sanctification to His Immaculate Spouse, but also wishes that, to a certain extent, sanctity should derive from her activity." (par. 78)

And lastly "the august sacrifice of the altar is, as it were, the supreme instrument whereby the merits won by the divine Redeemer upon the cross are distributed to the faithful: 'as often as this commemorative sacrifice is offered, there is wrought the work of our Redemption'. This,

however, so far from lessening the dignity of the actual sacrifice on Calvary, rather proclaims and renders more manifest its greatness and its necessity, as the Council of Trent declares. Its daily immolation reminds us that there is no salvation except in the cross of our Lord Jesus Christ and that God Himself wishes that there should be a continuation of this sacrifice . . ." (par. 79).

There is a grave obligation to take care of the tabernacle key. Would you say that due to the fact that the danger is relatively slight a priest is sinning only venially when he leaves the key in the tabernacle and stands outside the church talking to the people or goes into the confessional or, presuming that people will be around the church, goes to the rectory for his breakfast.

In the instruction given by the Congregation of the Sacraments in 1942 we read under no. 6 c 'the key of the tabernacle must be most carefully guarded by a priest. All the precautions already mentioned will be useless unless attention be given to the principal one, namely, that the key of the tabernacle be carefully guarded as provided for in c. 1269 n.4 which specifies that this is a *grave obligation* in conscience on the priest to whom its care is entrusted. In order that the rector of the church may fulfill this obligation of most careful custody, prescribed by the canon, he is strictly enjoined *never to leave the tabernacle key on the altar table or in the lock of the tabernacle door,* not even during the morning hours when divine services are held at the altar of the Blessed Sacrament and Holy Communion is distributed, especially if this altar is not in a conspicuous place . . . rather after these services the key should either be kept by the rector in his house or carried about on his person with precautions against losing it . . .'

The very words of the instruction answer the query: there is never a question of a venial fault. *Parvitas materiae* is never thought to be present in this matter. The Sacred Congregation would shudder at the liberties described in the question! Do we realize that if a sacrilegious theft of the Blessed Sacrament occurs that the Bishop is bound in conscience to conduct an investigation and to send all records thereof to the Sacred Congregation of the Sacraments which will judge the merits of the case? cf. Bouscaren: Digest no 2 p. 389.

PREACH BY WEARING

If St. Francis could consider walking down the street as a kind of preaching, because of the good example a friar could thus give, it must follow that a lot of other things might be effective preaching as well.

Take such a thing as wearing nice vestments. There is certainly no more effective sermon on the Holy Eucharist than to show a genuine interest in the things of the altar, in keeping a loving custody of the Blessed Sacrament, in giving the sincere impression that nothing is too good for Our Lord.

Granted that not every priest will have the taste or inclination for artistic vestments, still the fact remains that many of the people, both men and women, and certainly impressionable children and adolescents, notice such things, and make their deductions. If a priest is careless about his vestments, what they are and how they look, he will be giving the impression that the Holy Eucharist is not so important after all, that anything is good enough for Our Lord. Now surely he does not believe this. But whether he actually believes this or not, he does not give that impression.

On the other hand, if a priest is most careful about these things, it may be merely because of a fastidiousness for niceties, but even so he gives the correct impression that the Eucharist is something very important, something that calls for the best.

People get tired of seeing the same old mediocre vestments day after day, and Sunday after Sunday. Something new, something nice will catch their attention. It will engender respect and devotion. A new chasuble is like a sermon on the Eucharist. The priest may say not a word about it. He preaches just by wearing it.

JUDGE NOT

Tom was a typical high school boy. At the annual retreat he had a hard time keeping silence. In fact, he led repeated disturbances, to the chagrin of the sister appointed to supervise his class. He complained about the order of the day, he seemed to resent the restraint of the retreat. And when he was reminded to keep

the retreat even at home in the evening, he openly objected. Sister complained to one of the priests that it would have been a good retreat if it had not been for Tom. He was the trouble maker.

Fortunately the priest had also observed Tom. Tom had spent considerable time in preparing to go to Confession. He went to Confession. He went to Communion. True, he had not kept the external discipline perfectly. He did make a certain amount of trouble. But Tom did make a good retreat.

Well, what would you call a good retreat? Is perfect silence the essence of a retreat? Or is repentance? And the substantial determination to overcome mortal sin?

It so happened that the priest to whom Sister complained about Tom was precisely the priest to whom Tom had gone during retreat for a private conference. Tom was the very soul of openness. He told that priest of some moral trouble he had gotten into, he asked for advice, he was sincerely determined to go straight. In fine, Tom was actually making a very good retreat, a retreat very good for his soul. Yet because he caused a little disturbance the good sister concluded that he was hopeless.

Maybe the priest in question would have taken a similar view if he had not the good fortune to know the facts in the case. Did not our Lord warn us, "Judge not"?

CORRECTING MISTAKES

Rare is the priest who does not occasionally do some stupid thing. Under tension he may say a harsh word. Or in a moment of preoccupation, ignore some sensitive parishioner. Or at a moment off-guard, give a false impression, or even give a positive bad example. Often nothing can be done without drawing all the more attention to his imprudence, and thus doing more harm than good.

But there are occasions when the priest can correct his mistakes. He can, for instance, after he has offended someone, not take refuge in rationalization and self-pardon, but rather ingeniously find an occasion to be particularly considerate towards the hurt person.

He can, following the giving of bad example, make special effort to do some positive act of charity, or some obviously priestly thing, to try to nullify his previous bad example.

We find even today instances where someone quit the Church because he was bawled out by

the priest, or because the priest, no doubt under strain and perhaps sickness and pain, acted crudely and offended the person. Can we not think that in many such cases the person offended might have been won back by some extraordinary kindness? A priest might make mistakes in the public relations department, but he ought not then put all the blame on the poor victim of his indignation. He might well be able to correct the mistake, and certainly should try to do so.

Our mistakes, regrettable as they are, can be turned into good. In humility and charity we can use our mistakes as the occasion for all the greater priestly virtue and good example. If we must make mistakes, then we ought to do what we can to correct the harm done.

—Rev. T. C. Siekmann

A PRIEST—A RIDDLE TO THE WORLD

Seen through human eyes and described in human parlance, the priest stands in the world like one holding a position already lost. In the world . . . he is a stranger, whose appearance excites wonder and astonishment. The world wonders at the priest by reason of the very fact of his being a thing separate and different from others, and this element of difference is so profound that, even when he puts off the outward insignia of differentiation, his clerical attire, the priests still remains distinguishable from the rest . . . It is this that makes the priest a riddle to the world, for the world sees that he places in the very center of existence something which, even when it recognizes it, it will only tolerate at its periphery—God and His reality. He appears to it as the representative of that other invisible world which is full of mysteries, which, almost without their knowing it, the majority of men fear. The world feels disquieted that it, too, should be approached by the Absolute and that this same Absolute should set up claims against it, for it would fain be wholly of *this* world, even when it is tolerant enough to recognize the claims of religion as a private affair. Somehow it regards as menacing and mysterious this calling of which the essence is, that it represents that other world and personifies that other world's claims upon the world we know.

—Rev. Josef Sellmair

BOOK-REVIEW Selections

SOME SCHOOLS OF CATHOLIC SPIRITUALITY, *By Jean Gautier, S.S. Translated by Kathryn Sullivan. Desclee Co., Inc.*, 1959. 384 *pp.* $4.75

Some Schools of Catholic Spirituality is a fine translation of a French work in which representative writers of different schools of spirituality discuss briefly and competently the theological basis and the practical application of the various spiritual principles. In this volume thus are treated Benedictine, Franciscan, Dominican, Carmelite, Ignatian and Oratorian Spirituality; the Spirituality of the Imitation of Christ and of Saint Francis de Sales. Canon Eugene Masure discusses the trends in contemporary Spirituality in France. The symposium offers a satisfactory, if not complete, idea of the rich and varied forms of Catholic spirituality.

We think no better comment of this book than that of Daniel-Rops of the French Academy: "Crushed by the burden of constant concern with things material, our contemporaries often dream of an escape to the realities of a higher order. This book points the way.

"Catholic spirituality is based on the Gospels and Christian dogmas, therefore it is essentially one. Experts, however, describe it in different ways depending on the emphasis they place on one principle rather than another, on one method rather than another. Saint Benedict makes the liturgy central in his spirituality, Saint Francis chooses poverty, Saint Ignatius obedience, Berulle and his disciples the concept of adoration, Saint Francis of Sales love, etc. Thus, in the course of centuries has been formed what are known as schools of spirituality.

"This book makes no attempt to examine all the schools of spirituality that are to be found in the Church today. It seeks to present but the salient ones, or at least those most often encountered. To attain this end, M. Jean Gautier has drown on the learning and experience of many renowned specialists. The reader, therefore, can open these

pages with the certitude that he will find studies which are learned enough to interest savants, and which are presented in such a way as to attract those uninitiated in these questions. For this reason we unhesitatingly recommend *Some Schools of Catholic Spirituality.*"

– Rev. Timothy Chenevey, S.S.P.

CATHOLIC LIFE IN THE USA, *By Leo R. Ward, C.S.C. Herder,* 263 *pp.* $3.95

With this work Father Ward adds an important work to his other outstanding books in this field. His factual appraisal of the important Catholic lay movements of our day brings together much valuable information hitherto dispersed and often difficult to locate.

Father Ward has put much time and energy in this attempt to give us a comprehensive view of contemporary Catholic Action movements. In fact, he has done more than make a research of the important phases of lay Catholic life in the United States; he has gathered his material from personal contact of the lay people—leaders and rank and file—engaged in these movements. He has dined with Negroes, lived at Grailville, taken a turn at tent-preaching, and explored the flophouses of Dorothy Day. He presents the spirit of each of these movements. Moreover, he has tried hard and effectively to think with them. And with tolerance and patience he tries to explain that these people are not against anything in the Church, that these movements are not negative protest but are positive endeavors to bring a fuller Christian life in the modern world – which has lost the sense of God and of the supernatural. The result is a warm and sympathetic treatment of these movements.

The scope of Father Ward's book is perhaps best indicated by the headings of the fourteenth chapters which are as follows: New Life, New Hope; Living the Liturgy; The Christian Family Movement; The Cana Movement; The Layman's Vocation; The Sisters Formation Movement; The Grail Movement; The National Councils; CCD: Spiritual Works of Mercy; Interracial Communities; Dorothy Day and the Catholic Worker; Ligutti and the Farmers; Three Parishes; Tomorrow.

–Rev. Louis Richard, S.S.P.

THE CROSS OF JESUS, by Louis Chardon, O.P. Volume Two. B. Herder Book Co. 208 pp. $3.75.

This Second Volume of Father

Chardon's masterpiece treats of the fundamental dogma which is the keystone of the entire spiritual edifice of the Christian life: the indwelling of the Blessed Trinity in our soul. Few spiritual writers have treated at any great length of this wondrous mystery.

The celebrated author, following the Thomistic doctrine on the divine indwelling through sanctifying grace, explains in great details the various types of the divine presence in man and then delves in the mystery itself. This section of the book is not easy reading, but study and meditation on any mystery of our holy Faith are difficult.

In keeping with the general theme of the whole work, Father Chardon considers at length the separating effects of divine love. Whether it be a question of the love of Jesus, or the awareness of the divine indwelling, the effects are the same, namely, the soul is led from consolation to self-detachment through suffering and crosses. For, as all spiritual writers and experience concur there is no other way to holiness except by the way of self-detachment.

At the end of the treatise, the learned and saintly Dominican writes inspiring commentaries on the great saints of the Old and New Testament, and succeeds in showing how the doctrine he has taught has been exemplified in these friends of God. His doctrine on the sanctity of Martha and Mary is particularly apt in our modern world.

Rev. John Auricchio, S.S.P.

ELEMENTARY PATROLOGY, *By Aloys Dirkson, C.PP.S. B. Herder Book Co.* 314 *pp.* $4.00

The author says in the preface of *Elementary Patrology* that, as the title indicates, this book is meant to introduce the reader to the treasures of patristic literature, to the literary beauty and theological wealth of the writings of the Greek and Latin Fathers. Therefore, he has endeavored to keep his book on a simple plane: no footnotes, no bibliography and only a few foreign quotations.

In its plan *Elementary Patrology* falls into two divisions: the first section details the main currents of patristic literature and includes a survey of the most important writings; the second part is intended as a tool of ready reference with a compilation of the names and items in the writings of the Fathers, not discussed in the first part. An Appendix provides a handy listing and appraisal of the lesser heresies of the early Christian centuries.

This book is the product of many years spent by the author in the study and teaching of Patrology. It is intended not only for students in seminaries but also for priests and religious. Its aim is to provide them with a useful and instructive tool of Catholic theology, especially for apologetic purposes. In addition this book aims to give a better appreciation of the part in the development of Christian theology and life these venerable pioneers and Fathers of the Church contributed.

—Rev. John Auricchio, S.S.P.

CONSIDER YOUR CALL, *by Elias Cardinal Dalla Costa, Archbishop of Florence, St. Paul Publications,* 206 *pp.* $3.00

His Eminence, Cardinal Dalla Costa in this treatise to the sacred priesthood, addresses his several Seminaries with paternal admonitions concerning their divine calling. Meditative and inspiring, this work is also invaluable for ordained priests as a reflection and perusal of their priestly state. As intended by its erudite author, this stimulating book is patterned after Holy Scripture, the Gospel, the words of the Vicar of Christ, together with the lives of the Saints. Those who are considering the priesthood as a calling or those who already are in a seminary will both benefit much from the message which Cardinal Dalla Costa so clearly and profoundly imparts.

The chapters deal minutely with a vocation and the signs of a vocation and the necessary requisites that each must consider before he embraces such a state. The importance of reaching the high state of sanctity required of priests is also stressed.

Part headings concerning goodness, piety, knowledge, discipline, and renunciations and promises are expounded in such a lucid manner as to make them easily understood by all, be he layman or religious. The minor and major orders of the priesthood are finally considered in the last chapters of the book.

The Italian edition of *Consider Your Call* was published on November 4, 1937, the Feast of St. Charles Borromeo, and herewith is presented the English translation by Reverend Arthur T. Schmit.

—*Michael J. Gallo*

THE COMPLETE PRAYERS OF HIS HOLINESS PIUS XII. *Translated by Alastair Guinan, Desclee Company.* 175 *pp.* $1.50

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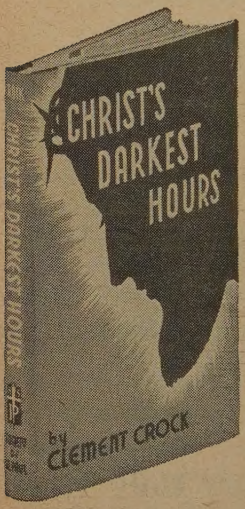

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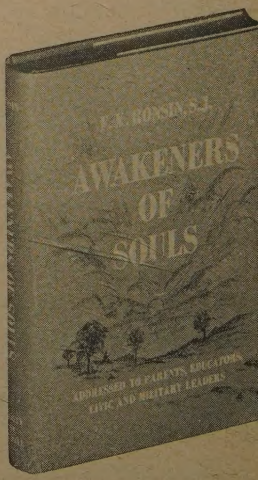

Following his best seller, *To Govern Is To Love*, now in the hands of more than one-third of the Religious Superiors of the entire world, the admirers of Father Ronsin's forward-looking views will welcome his entrance into the social education field. No longer restricting his comments to religious superiors, the author presents a heart-searching study on the duties of husbands and wives towards one another, the essentials of a Christian home, the responsibilities of all in charge of normal or underprivileged children, the general's relationship to his men, the factory owner to his workers and the mutual obligations of friendship. 304 pp. $3.00